

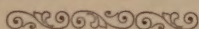
The Missionary Intelligencer.

VOLUME XIX.

FEBRUARY, 1906.

NUMBER 2.

REFLEX INFLUENCE.



I AM ready to testify that the giving of a former pastor (L. C. McPherson) to the mission field and the subsequent sending of one of our talented Sunday-school teachers (Miss Meldrum) to be supported as our Living-Link missionary has given to this congregation a broader outlook, a deeper spirituality, a keener relish for divine things, and a greater desire for the salvation of those in the home land. I will go farther, and say I believe it had much to do with the large ingathering of the past year. The reflex influence of ANY missionary undertaking—whether in the interest of the home or foreign field—upon the life of a congregation is great. The horizon of the missionary church is bound to enlarge, its pulse-beat will be quickened, its evangelistic fervor increased, and its influence for good more speedily recognized in the community where it is situated.

BENJ. S. FERRALL,

Buffalo, N. Y.

Pastor Jefferson Street Church.

FINANCIAL EXHIBIT.

FOR THREE MONTHS.

Comparing the receipts for Foreign Missions for the first three months of the current missionary year with the corresponding time last year shows the following:

	1904.	1905.	Gain.
Contributions from Churches.....	67	38	*29
Contributions from Sunday-schools.....	32	36	4
Contributions from C. E. Societies.....	150	152	2
Individual Contributions	287	232	*55
Amounts	\$17,680 64	\$28,501 06	\$10,820 42

* Comparing the receipts from different sources show the following:

	1904.	1905.	Gain.
Churches	\$1,010 41	\$593 48	*\$416 93
Sunday-schools	194 64	286 98	92 34
C. E. Societies	1,507 33	1,485 32	*22 01
Individual Offerings	3,426 93	15,297 09	11,870 16
Miscellaneous	4,495 34	989 95	*3,505 39
Annuities	6,700 00	3,152 24	*3,547 76
Bequests	345 99	6,696 00	6,350 01

* Loss.

Gain in regular receipts, \$8,018.17; loss in annuities, \$3,547.76; gain in bequests, \$6,350.01.

THE CORNER-STONES OF THE CHURCH.

JOSEPH COOK.

The sublimest and most effective words known in human history are those in which the Lord Jesus Christ proclaimed the four colossal alls as the foundation of the Kingdom of the one God in the Christian Church. Where in the whole range of recorded thought is there anything possessing such scope and sublimity?

"All Power is given unto Me. Go ye, therefore, and disciple *all* Nations; teaching them to observe *all* Things. And lo, I am with you *all* the Days!" So closes the first Gospel, reaching the seventh heaven in the height of the outlook. These four alls—ALL POWER, ALL NATIONS, ALL COMMANDS, ALL TIMES, from our Lord's supreme commission to His disciples, are the four corner-stones of the Historic Church!

March 4th!

Order March Offering supplies today.

Determine now to raise your full apportionment.

Hold a Foreign Missionary Rally in your church Sunday night, February 18th.

Remember the new watchword is \$300,000 for Foreign Missions by September 30th, 1906.

A great March Offering is a part of the "Four Years' Campaign" leading up to the Centennial in 1909.

In the ratio that I fall below the standard of a missionary man, I fall below the standard of a Christian.

This number of the *Intelligencer* is packed with good things from cover to cover, and is eight pages larger than the usual issues.

Every pastor should get his congregation to read that thrilling letter from Royal J. Dye, of Africa, in the January *Intelligencer*.

The Sunday-school superintendent who fails to enlist his children for world-wide missions is just as negligent as he who fails to teach them the Bible.

You don't have to kill a church that has no missionary spirit. It is already dead and embalmed, and ready for the rattle of the clod on its ecclesiastic casket.

The 80,000,000 people in the United States are worth \$110,000,000,000. About seven cents in each one thousand dollars is given annually to extend the gospel in foreign lands.

WHY?

Why should we give money to save heathen abroad when there are heathen in our own country to save?

THERE ARE OTHER "WHY'S" EQUALLY LOGICAL.

Why should I give money to save those in other parts of this country when there are needy ones in my own State?

Why should I give money for those in other parts of the State when there are needy ones in my own town?

Why should I give for the poor in the town when my own church needs money?

Why should I give to the church when my own family wants it?

Why should I waste on my family what I want myself?

Why? Because I am a Christian and not a heathen.—A. B. Upham.

Our position as a people makes world-wide missions absolutely imperative for us. We should either change our plea or devote ourselves heroically to world evangelization.

Read the thrilling letter under Africa from Kenred Smith concerning our work at Bolengi. That letter ought to set our brotherhood on fire. It is found in this number of the *Intelligencer*.

The United States has a population of 80,000,000 with \$110,000,000,000 of wealth, or \$1,375 per capita. We are not only the richest nation in the world, but we are the richest per capita.

By an oversight on our part we failed to credit the Third Church, Danville, Ill., with having reached its apportionment in the last Annual Report of the Foreign Society. Our attention has just been called to our blunder.

There is no better lesson in unselfishness for the boys and girls in the Sunday-school than the observance of Children's Day for Foreign Missions. Such a practical example is worth a good many lessons on the abstract principles of unselfish service.



Mr. Tatebe,

A Japanese evangelist of the Foreign Society. We ought to have hundreds of such preachers. We will soon have many more through the influence of Drake Bible College, under H. H. Guy and others.

Every working hour the seventeen presses in the Philadelphia mint turn out \$1,000.00 in pennies, or 100,000 pieces. The nimble penny does us much harm in the March Offering season. We are slow to believe the Government is intentionally preparing for it.

Much depends upon your attitude to the apportionment of your church. If you have a vital interest in For-

eign Missions and a just pride in seeing your church do a creditable part, the probabilities are, your church will give at least as much as the amount suggested.

It would be a good thing for every preacher to read Mott's book entitled "The Pastor and Modern Missions" over again. The second reading will be more profitable than the first. A careful re-reading will prepare one in mind and in heart for the March Offering Campaign.

Carroll D. Wright, national statistician of labor, estimates that woman's average earnings is \$278 a year. At that low estimate our people earn \$150,000,000 annually. One-one hundredth of this given for Foreign Missions would be \$1,500,000. Six times the present income.

When God wants to make a preacher grow, he gives him a great vision and a great burden. The vision is that of the ultimate conquest of Christ's kingdom, the burden is the task of world evangelization. He sees the vision first, but the bearing of the burden is necessary to its realization.

One church in Canada without a millionaire in its membership, at one time supported nineteen home and foreign missionaries. In that church the cause of Missions has its rightful place. It is not a charity, it is as it should be, the main business in hand. That accounts for the great work that has been done by it.

If the big churches will do their duty in the March Offering we are sure of the \$300,000 this year. When a church of over 500 members, with a big organ and the preacher's salary a good one, gives less than \$15.00 during the whole year to evangelize the nations of the earth, it is time to cry for enlargement.

Reports for 1904-05 received from the institutions of high learning in the United States and Canada show that during that academic year there were enrolled in Mission Study 12,629 students in 1,049 classes in 373 institutions. This is an increase of more than fifty per cent over the enrollment of the preceding year.

The International Student Volunteer Conference will meet in Nashville, Tenn., February 28th to March 4th. This will be a great meeting of world-wide significance. There are no greater and more inspiring meetings than these. Great missionary leaders and missionaries from every land will be present. Our people ought to have a large representation.

Order your Children's Day supplies now. It will help us and enable you to get to work for this great day at once. If you send in your order now, we will mail you free the new vest pocket annual. It is a handsome, useful book of reference. It contains the gist of the Sunday-school lessons, the Christian Endeavor topics, mid-week prayer meeting topics, and much other useful information.

Bishop Westcott maintained that the Christian life is essentially a missionary life, and that Foreign Missions expresses the natural activity of the Christian life to those who are without the church. He held that there may be differences of opinion as to the best mode of fulfilling the apostolic work of Foreign Missions, but among Christians there will be no question as to its paramount importance.

A distinguished scholar, in writing to an American boy, said: "The missionary seems to me the highest expression of human character in the twentieth century, and his profession

to be the noblest. He has the enterprise of the merchant without the narrowing influence of gain; the dauntlessness of the soldier without the shedding of blood; the zeal of the geographer but from a higher motive than science."

There are very many unable or unfit for the mission field; there are many others who can give very little to help on the Lord's work; but there are none who can not take their part, and a very real and effective part, in the establishment of God's kingdom by joining with other Christians in intercessory prayer. The prayers of the righteous will avail much. They will aid in securing men and means for their support.

There are in all the world at least 25,000 vacant fields of 25,000 people each, clear out beyond the range of workers now on the field. How can young people with the proper qualifications, and seeing this great need, turn aside into some comparatively unimportant work in this country, which could be as well done by those who can not go? Among every 25,000 here we have at least thirty-five ordained Protestant preachers and 6,000 Christians.

The new Children's Day Exercise, "Arise, Shine," is just from the press. It is the best yet. Prof. P. H. Duncan, who gets up the exercise, is a genius at this kind of work. There is no better man for it in the land. This time he has done even better than before, we think. The songs are bright, happy, captivating. The recitations are in keeping. This sixteen page exercise, with its handsome cover, is a veritable bundle of sunshine. Its joyousness is contagious.

There are churches in which some of the members are ahead of the ministers in all that relates to Missions.

They know more about Missions, and they feel more concern about the furtherance of the gospel, and they are ready to do more than the preacher thinks they ought to do. One does not have to visit many churches to make this discovery. It should not be so. The preacher is the natural leader. He should be the actual leader of those to whom he ministers. He should go before them and say to them, "This is the way, walk you in it."



Mr. Teizo Kawai and Family.

He is pastor of the Christian Church at Hongo, Tokyo, Japan.

It is proposed to raise \$300,000 this year for Foreign Missions. Does this seem too much? It is only twenty-five cents a member. Is that exorbitant? One religious body in the United States gives two dollars a member and is seeking to raise the average to ten dollars. The Society of Friends in England gives five dollars a member. There are churches in this country where the Foreign

Missionary offering averages four dollars. No one who knows the facts as to our numbers and resources will say that the amount proposed is too great.

There are in many churches individual Christians who would support a missionary, or build a school, or a chapel, or a hospital, or endow a ward, if they were told about the need. The preacher can do this better than anyone else. He will not be suspected of being actuated by any other than the highest motives. He can speak to those to whom he ministers more effectively than any missionary agent. In this way he can do much to advance the cause of God, and at the same time, aid the spiritual development of the members of his own flock.

We speak often of the "Old Jerusalem Gospel." But there is something even better than that: the "Antiochan Gospel." It was at Antioch that the early church caught its first real vision of world-wide conquest. It was from Antioch that the first missionaries to the Gentiles went forth. The church at Jerusalem was Judaistic. It was not until its members were driven forth by persecution that it caught the real missionary spirit. The church at Jerusalem knew well how to tell the unsaved to "come," it was the Antioch church that first taught the Christians how to "go."

Christ ever lives to make intercession for us. It is the high privilege of every child of God that he can not only pray for himself but for all mankind. It has been well said that intercessory prayer is the mightiest force we have at our disposal. We can reach very few by our words and actions, but no one is beyond the reach of our prayers. Archbishop Benson said, "If we could see behind

the veil of things into the secret agencies of life, we might, and I believe we should, find that many of our most real victories have been won on the strength of the prayers of others for us."

A missionary offering should be prepared for as a general prepares for a decisive battle. Nothing should be left to chance. There is one thing that should never be omitted. Every member of the congregation should be seen. The Southern Presbyterians made it a point to see every member in three hundred churches, and in one year the average gift increased from sixty cents to one dollar. Members feel a personal responsibility when they are visited. One who would probably put ten dollars into the basket, will give one hundred dollars if he is properly approached and the needs of the work explained.

Our missionaries say that there have been times when they were strangely helped or delivered, times when some seemingly insuperable obstacle has been removed; their explanation is that some friends were praying for them, and God heard and answered. It is a great thing to know that we can help those who fill lonely and trying positions; we can help them bear their burdens; we can assist them so that they will triumph gloriously, when otherwise they would have gone down in defeat. So it follows naturally that the one request that comes most frequently from the forefront of the battle is this, Pray for us.

The following incident reveals the strength of one of our very best preachers: Professor H. Clay Smith, of Hopkinsville, Ky., missed church one Sunday morning. One of the members of the congregation met him later in the day and said: "Brother

Clay, you ought to have heard that great sermon this morning; you missed one of the treats of your life." "I can tell you what the subject was," replied the professor. "What was it?" asked the friend. "Missions. Harry D. Smith can preach on a text anywhere from Genesis to Revelation, but he always winds up on missions." And the professor was right—the subject was world-wide missions.

A church does not need to be rich to give largely for Missions. The largest Missionary Society in the world derives the bulk of its support from congregations that are far from being wealthy. The great income of the Catholic church comes, for the most part, from people in very moderate circumstances. The secret of large offerings is in getting the whole membership to give, and to give as they are able. If all the members in our fellowship were to give as generously as those who are giving, our income would not be less than a million dollars a year. Our comparative failure is due to the fact that more than half the membership give nothing.

It should be borne in mind that it is always easier to do a large thing than a small one. When a handsome thing is proposed it appeals to more people and they give on a larger scale. Persons who would never think of doing anything to assist an ordinary undertaking are moved to act when a great work is to be done. They want to share in the sacrifice, and in the honor, and in the joy. God opens their hearts and they pour out streams of beneficence as the rock at Horeb when smitten by the hand of Moses. Churches condemn themselves to failure because their aims are low and small. Attempting great things is the secret of accomplishing great things. It is the only way to enter into the joy of the Lord.

An increase of twenty per cent this year is what is proposed. There should be an increase of twenty per cent in the number of contributing churches. Out of 11,000 churches less than 3,000 make any response at all to the appeals of the Foreign Society. There should be an increase of twenty per cent in the number of individual contributors. In most churches not more than one-third of

the members give anything; in many, less than one-third. The Presbyterians of North America are asking for a million and a half this year. That is an increase of \$300,000 more than was given last year. The time has come for an advance all along the line. Our Lord will be disappointed and his work will be hindered if the amount named for this year is not forthcoming.

FROM THE FIRING LINE.

F. E. Meigs, of Drake College, Nan-kin, China, speaking of Chas. Settlemyer's work there, says: "He is pretty nearly an ideal man for the place. He is indeed a man of whom Drake University may well be proud."

Prof. C. T. Paul gives his first impressions as follows: "I have found China vastly more degraded and needy, and Christian mission work vastly more flourishing and hopeful than I had dreamed. The half has not been told on either side."

Dr. Osgood says: "We have just had a most uplifting local conference in which the spiritual growth of the Christians was marked. The common Christians, farmers, carpenters, and blacksmiths made most excellent addresses and their enthusiasm was no less marked than their words."

John Johnson and D. E. Dannenberg and their families have removed to Tung Chow, in the Province of Kiangsi, China. They are already investigating the large city of Ru Kao, forty miles distant, with a view to the immediate opening of a street chapel. This city will be their first out-station.

H. H. Guy, of Tokio, Japan, writes: "We are prospering. We have twenty

men in the Bible School. Of this number six are self-supporting. This is the largest Bible School, with one exception, in Japan. The men are from all our stations, and will be a great help to the work when they graduate."

The siege of fever among the boys has not abated and we are having rather an anxious time about the sick. Mrs. Riach has also the same fever and we are greatly worried, wondering when it will break. Each year we have a time with fever, and this year has far exceeded anything we have known. The work on the place is getting along nicely and there is a continued improvement in every department.—David Riach, Damoh, India.

James Ware, of Shanghai, reports two baptisms at Yangtsepoo Road Chapel. There are several inquirers there and at the out-stations. James Ware has been at work in China for a quarter of a century. For all the blessings that have crowned his life, and for all the work he has been enabled to do for the Chinese, he is profoundly grateful to God. At the same time he feels that he is just about to enter upon his life's work.

R. P. Anderson, of Christiania, Norway, reports: "I took an eight days'

tour recently through a country district near the Swedish border, a district where we have no churches. I was much impressed with my reception. I preached every night, and in free mission houses; the people provided hospitality, although I was a stranger, and earnestly begged for another visit. It is the same everywhere. The whole country is open."

Dr. Osgood writes that the evangelists in Chu Cheo, China, are giving one twentieth of their income to support a native preacher and add to that amounts which place them in the list of tithers. Chen, the Chu Cheo pastor, said at the last local conference, "I have ceased desiring to gain riches for myself. Instead I am now determined to work that prosperity may come to each member of the church." He heads every list calling for offerings.

We have attended many prayer meetings, but none so touching as the little gathering in Brother Meigs' parlor on Wednesday evening last. What joyous offerings for reinforcements, and what ardent presentations of the needs of this great field! Here we caught a glimpse of the missionary heart with its spiritual yearnings, its Christ filled passion, and we prayed that God would make us helpful to the noble band who have toiled so efficiently and waited so long.—C. T. Paul.

Frank Garrett reports a visit to the stations north of the Yangste. He was away from home for twenty-one days. He is more than ever impressed with the greatness of the work and the power of the gospel to transform human lives. He visited eighteen

towns and villages in most of which we have Christians. He reached home in time for the quarterly conference of the churches under his care. The attendance was good and the meeting a profitable one. There were twelve baptisms. There were to be eight more the following Sunday. Others are almost ready.

Miss Bertha Clawson, referring to the Woman's College in Tokio, Japan, says: "The work starts off very encouragingly indeed. We have eleven fine, young, active, energetic women, all eager and anxious to learn more of the Old Book, I have my hands full mothering all these girls, looking after the teachers, caring for my home, looking after school business, besides teaching fifteen hours a week. I shall be glad when I can have help, for I need it." Miss Clawson needs a piano for the college. Mrs. McCoy will teach the pupils music in case an instrument is provided.

Hermon P. Williams, of the Philippines, reports: "You will be pleased to hear that the work here is growing very rapidly in its demands on the missionary, so that he has to step lively to keep up with the procession. Three of our young preachers are being employed to relieve the stress—one in the press, one in the Vigan work, and one in the circuits. They are not tried soldiers in every regard as yet, but they are doing very satisfactory and very necessary work. The Provincial Normal School is in session, and we have to turn numbers of teachers away who want to board the six weeks in our house and enter the morning and evening Bible classes. The requests for Bible instruction are greater than we can meet."

CHAT ABOUT LIVING-LINKS.

Hope to make a great stride towards becoming a Living-Link.—F. M. Rogers, Springfield, Ill.

The Living-Link idea will be taken up here as soon as I can get to it.—Chas. A. Finch, Topeka, Kans.

Shall work hard to make this a Living-Link church by 1907, or before, if possible.—L. E. Chase, Armington, Ill.

I will do my best to put this church among the Living-Ling churches before our Centennial.—John P. Sala, Elyria, O.

The Hutchinson Church will give the largest offering in its history. In five years we expect to be a Living-Link.—Elmer Ward Cole, Hutchinson, Kans.

The church at Kent, O., has decided to become a Living-Link and support its own missionary on the foreign field. A. A. Doak is the efficient pastor.

We will be in better shape in 1907 than in the coming year, and so if

God wills that I shall remain here look for a Living-Link in 1907. I shall work all of next year to that end.—Edward O. Tilburn, Mishawaka, Ind.

Now that the South Broadway Church is free from the debt under which it has struggled since 1892, it is probable that the congregation will become a Living-Link in the foreign Mission field.—B. B. Tyler, Denver, Col.

I am heartily in sympathy with the idea and will do all in my power to make this church one of the one hundred churches, and if we can not, we will do our best. I somehow think we are on the verge of a great religious awakening.—F. W. Sumner, Ladoga, Indiana.

I am just home from our Jasper County Convention at Webb City, which was held to-day. I placed the Living-Link plan before the Convention and set it up as our chief work for 1906. It met with hearty approval, and the plan was adopted.—Newell L. Sims, Carthage, Mo.

THEY LIKE THE INTELLIGENCER.

"The Missionary Intelligencer improves all the time. It is a vast storehouse of information and inspiration."—Mrs. F. M. Hooton, Marshfield, Mo.

The January issue of the Intelligencer surpasses praise, the finest missionary material I have ever seen in a periodical.—Chas. A. Finch, Topeka, Kans.

The Intelligencer for January should fire every heart, open every pocket-book, and push our offerings beyond

the \$300,000 mark this year.—Graham McMurray, Royse City, Tex.

The Missionary Intelligencer for January at hand and duly read. It is a splendid number. I hope it will enthrall others as it has me.—Geo. W. Knepper, Somerset, Pa.

Just received the January Intelligencer. It is a splendid issue. My prayer has ascended already to God for the whitening of the entire diagram ere the close of 1906.—G. P. Clark, Asherville, Kans.

BE READY FOR MARCH 4TH.

F. D. Power says that everything depends upon being *ready* for the offering. Without thorough and painstaking preparation the offering will not be worthy. Please observe something like the following program and success is assured :

1. Announce the offering every Sunday morning in February. Let it be brief but pointed, clear cut and with great moral earnestness. Do not simply announce an offering for *missions*, but announce an offering for *Foreign Missions*.

2. Turn all the prayer meetings in February to the account of the offering.

3. All the morning sermons during February should lead up to the offering.

4. A very frank, earnest pastoral letter should be sent to every member of the congregation.

5. A Missionary Rally should be held in every church Sunday night, February 18th. Some five or six persons in the local church can be profitably used on the program.

6. Set the highest possible standard for the church you think can be reached.

7. Go over the membership carefully and apportion each one an amount he or she is able to give. Make a thorough canvass of the whole church.

8. Let the preacher set a good example of liberality himself.

9. Write the name of the member on the March Offering envelope before it is sent out in the pastoral letter. This is very important.

10. Place a copy of the Missionary Voice in each family represented in the church.

11. The preacher must put hard work on the preparation of his sermons. They must be fresh and interesting, with spiritual fervor and power.

12. Give the people the facts about the great work done by the Foreign Society last year.

A. C. Smither, Los Angeles, Cal., says: "My solemn conviction is that where a congregation fails to generously respond to Foreign Missions the preacher in charge is very largely to blame."

HOW ELDERS AND DEACONS CAN HELP.

One of our foremost ministers tells how he was converted to missions. While recruiting his health he preached for a church that was both small and poor. He had been a friend of missions; he had preached on missions and had taken missionary offerings; but his missionary knowledge and his missionary interest were very slight. Soon after his ministry for the little church began one of the deacons sent word to him to the effect that he would like to see him in his office. On calling, the deacon told him that the day for the offering for Home Missions was at hand, and suggested that he preach an appropriate sermon and take the offering. The deacon said, "To be sure, we are poor and can not give much; but we want to do what we are able to do. We want to have some fellowship in this work." The sermon was preached and the people gave liberally and joyfully. Later on the deacon sent for the young minister again. He reminded him that the time for the offering for Foreign Missions was approaching, and asked him to preach a sermon and to give the people the facts and take the annual offering. By this time the minister knew more about missions and preached with more power, and the offering surprised him. It was the largest he had ever taken, all things considered. That preacher has been a redeemed man ever since. He has been a blessing to the churches he has served, and to thousands of others who have not seen his face in the flesh. He is an authority on missions and a great missionary leader. He attributes his conversion to the fidelity of that deacon.

There are church boards that see to it that the missionary offerings are taken at the proper time. The presence or absence of a minister makes no difference. They would no more think of omitting the missionary offerings than they would think of omitting the regular weekly communion service. They would no more consent to the neglect of this duty than they would consent to the receiving of persons into the membership of the church who had not been scripturally baptized. Individual members go in person to prosperous people and solicit generous contributions. When all church officials do that, a new day will dawn.

The officers of the local church are to feed and to guide and to protect the flock; they are to be helpers of its joy. But that is not all. It is for them to see that no interest of the Kingdom is neglected. If there is no minister in charge they should make it their business to see that the offerings for world-wide evangelization are taken. If the minister should be timid or forgetful or uninformed and uninterested, they should go to him and remind him of his duty and urge him to perform it. They should assure him of their interest in the work and of their willingness to assist him in every way in their power. There may be some members who have no interest in missions and who stand like a lion in the way of the minister,

he demand that he say nothing or say less about missions, and threaten to cut off their contributions to his support and to absent themselves from the services, if their demands are not heeded. Those who have the oversight of the church and who are responsible for its welfare should not permit such influences to prevail. They should let the minister know that they will heartily support him in all his endeavors to get the membership to do what the Lord requires.

The local church does not exist for itself any more than the eye or the ear or the hand or the foot exists for itself. The local church is part of the larger organism. The local church can not prosper and do all that the Lord wishes it to do if it concentrates all its thoughts and efforts and resources upon itself. Church officials do not do full duty when they keep the building in repair and see that it is clean and comfortable and that all current expenses are paid. Every church and every member of every church should be in fullest sympathy with Christ in his efforts to redeem a lost world. Every church official should do his part to this end.

MAKE GOOD THE APPORTIONMENT.

We trust no church will fail this year to make good its apportionment. This is the least any should think of giving. It is the minimum of the church's ability. It is earnestly hoped every church will see that nothing interferes with raising the amount.



"For I mean not that other men be eased, and ye burdened, but by an equality."—
1 COR. 13:13

workers, the liberality of other religious bodies, and above all the constraining love of Christ, ought to urge us on to larger things in this mighty enterprise.

HOW THE APPORTIONMENT CAN BE RAISED.

1. Have the whole church understand clearly the special object for which it is asked to contribute.

2. Give the church definite information as to the number of missionaries on the field, the fields occupied, and the new work proposed.

3. The best way is to make a personal canvass of the whole membership and ask each member for a definite amount.

4. If this is not done, send a pastoral letter together with a March Offering envelope to each member of the church with a request for a definite amount. Be sure to write the name of the member on the envelope before it is sent out. If you are not a preacher, make the best possible use of the envelopes.

5. Make a special point to secure an offering from every member of the church.

6. Inaugurate a five dollar crusade in your church. That is, aim to secure at least five dollars from a large number of members.

7. Let the whole day, March 4th, be given up to the raising of the apportionment. Make an earnest and enthusiastic appeal as you would in dedicating a church or raising money for any local enterprise.

8. If the whole amount or more is not raised in the morning service, continue the appeal in the evening service.

9. If you are still short of the apportionment, on Monday morning visit any absent members and make a special, personal appeal for increased contributions and close up the matter.

10. From the first have the church much in the spirit of prayer. Be determined upon success. Feel that the church will be humiliated if the amount is not raised. A church is never any nearer the Lord than when it is making an offering to preach the gospel to the whole wide world.

"ASK US FOR LARGE GIFTS."

At a recent missionary meeting a business man besought the ministers not to be afraid to ask for numerous and for large gifts. He assured them that the people are willing to hear about the claims of the work and are ready to respond. If the facts are presented, the people will surprise the ministers with the scale on which they will give. The speaker said that ministers are often afraid to ask for money. He insisted that there was no ground for fear. It is very likely true that all the members of any church are not interested, and that all will not give in answer to any appeal. But in every church there are those who will give according to the ability that God has given; some few will give beyond their ability. In any case it is a good thing to have faith in the people, in their ability and in their willingness. The confident expectation of worthy offerings will help to secure such offerings.

The people in the pews will give generously and cheerfully if they are informed as to the nature and extent of the work being done and of the

urgent needs of the work. It is the ministers' duty and privilege to give the information. There is no reason why every man who preaches the gospel should not be in possession of the facts. Missionary literature is abundant and attractive and accessible. It is so inexpensive that it is within the reach of the man with the most modest income. The minister must know if he would speak effectively. Not only so, but he should be an example of self-denying giving himself. One man who tried his best was able to raise only eighty dollars. He determined to give seventy-five dollars out of a salary of seven hundred and fifty, and the offering of the church mounted up at once to eight hundred dollars. His own example did what no preaching could have done. Another man gave a hundred dollars, and the church gave five times as much as ever before. A large offering from the minister is an indubitable evidence of his interest, and is a ringing challenge to the members to come up to the help of the Lord's cause.

Nothing could be clearer than the fact that the churches were never before so well able to give largely. The country was never so prosperous. Money was never so abundant. The farm products of the past year were easily worth six and a half billion of dollars. The nation's wealth is increasing at a rate that has no parallel and no precedent in all human history. While the population has been increasing four-fold the wealth of the nation has increased fourteen-fold. All classes are sharing in this vast increase. The deposits in the savings banks amount to three billions. The savings banks are patronized for the most part by people who do not belong to the wealthiest classes. Christian people have their share and more than their share of the wealth of the nation. They are able to give far more than they have ever given. With very many there is not only an increased ability but **an increased disposition to give.**

There is no reason for a failure to respond to the claims of Missions. Churches are enriched and not impoverished by what they give in aid of the Lord's work. God has promised to honor those who honor him. He has told us that he can not deny himself. He is able to make all grace abound toward us, that we always having all sufficiency in everything may abound unto every good work. Forever and forever is it true that there is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. The suggestion of the business is worthy of wide-spread acceptance, "Do not be afraid to ask us for large gifts."

SPEAKING WHERE THE SCRIPTURES SPEAK.

We say we speak where the Scriptures speak. Our claim is that we take the Word of God as our sole and supreme rule of faith and practice. If we would be consistent with that high claim we must be a **great missionary**

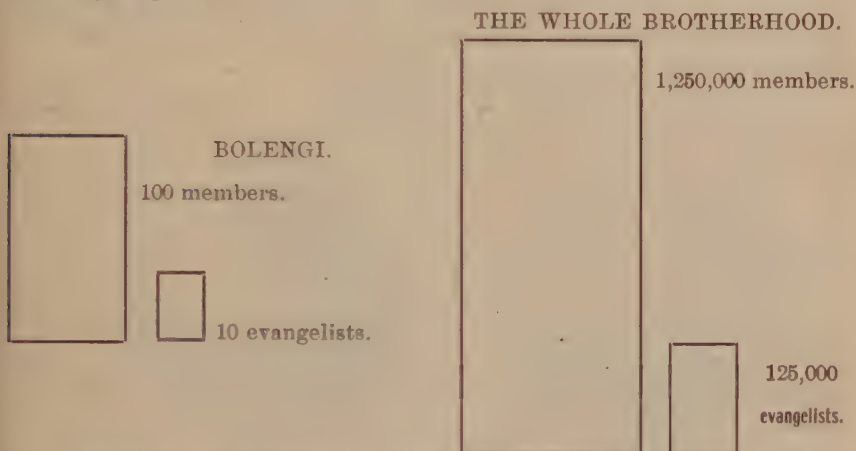
people. If we are anti-missionary or non-missionary, we stultify ourselves. What is more, we deny the faith and dishonor our Lord.

Whatever else may be said or not said about the Bible, all admit that it is a missionary volume. The critics have called in question many things that have been most surely believed by Christian people since the beginning but no critic has ever called in question the missionary teaching and missionary spirit of the Bible. No one has intimated that they are interpolations. As a matter of fact they are of the very essence of revelation. In Genesis we have the purpose of God set forth. That purpose is that all the nations of the earth shall be blessed in the Christ. To prevent any misconception that great promise was repeated seven times to the patriarchs. In the Book of Revelation we have the beatific vision of humanity redeemed. The kingdom of this world is become the Kingdom of our Lord and of his Christ. The nations of the saved walk in the light of the holy city; and the kings of the earth do bring their honor and their glory into it. Our Lord's last command to his disciples was that they should go into all the world and preach the gospel to the whole creation. The Holy Spirit provided that we should have a five-fold record of his parting charge. This was not an accident; for with the Holy Spirit there is no such thing as accident. The repetition was there for the sake of clearness and emphasis. He would have us know how large a place this work has in the thought and intention of our Redeemer. The apostles had only one ambition: that was, that the whole wide world might be evangelized. To the accomplishment of that one task they devoted all their time and all their energies.

If we recognize the lordship of Christ we must do what we can to help him realize the purpose of God in the ages. We can not plead any excuse. There are two, and only two, alternatives: these are, obedience and rebellion. It will not avail to say that we do not believe in Foreign Missions. The command is clear and unmistakable. The man that runs may read. Christ believes in Foreign Missions. He is the Author of Foreign Missions. He is the Superintendent of Foreign Missions. If we are his disciples we must have fellowship with him and with the Father in their efforts to save a lost world. We can not say we can not do anything abroad because there is so much to do at home. The country was never before so prosperous. The churches were never so well able to assist this divine enterprise. We are abundantly able to support all local interests and at the same time double or quadruple our gifts for world-wide evangelism. If we would live up to our claims we would lead the world in missionary devotion and in missionary effort. Our annual income would mount up into the millions.

OUR BANNER MISSIONARY CHURCH.

If all our whole brotherhood was as self-sacrificing as our church at Bolengi, Africa, we would be supporting 125,000 evangelists. That church supports one out of each ten of its members as an evangelist. Note the following diagram:



Supposing our brotherhood at large sent out a missionary for every ten members. Here is the ratio:

$$100 : 10 :: 1,250,000 : 125,000.$$

As one hundred is to ten so a million and a quarter is to *one hundred and twenty-five thousand!* With this force we could evangelize the world in a decade. If we should send one out of each hundred of our membership we would multiply our present missionary force by eighty.

THE GREATEST WORK IN THE WORLD.

STEPHEN J. COREY.

Did you every study botany? Did you ever swing your botanical box over your shoulder and go out into the fields and woods to hunt specimens for your Herbarium? You kept your nose to the ground all day like a sheep in the pasture. You were looking for botanical specimens. You pried into crevices and nooks, you overturned logs and pieces of bark, you peeped into the very penetralia of nature. You spent all day in the woods, but you did not see the woods. You saw trees, but the beauty of God's great, green, waving, whispering "out of doors," was lost to you. You saw trees, but you were oblivious to the forest. You saw oak trees, hickory trees, elm trees, walnut trees, pine trees. You were looking for trees. You studied the bark and twigs and leaves of trees. You hunted lichens and

fungæ and mosses and pond-scum. You filled your box with twigs and leaves and individual flowers and bits of overgrown bark. You went home with a case of minute specimens culled from many sources. Your feet were wet, your face and hands were scratched and sore, you had the backache. You had the specimens but you did not bring home the delightful exhilaration of a day spent in the forest. The mighty, sweeping, sheltering, majestic forest. Your work was critical and microscopic and your vision was limited to the study of units and specimens.

Brethren, we are engaged in a great work. The sweep, and majesty and thrill of the world conquest of Christ is soul ravishing. But too many of us are going about it as the botanical specimen hunter spends his little day. Our work is microscopic and little and critical. The mighty sweep and inspiration of God's great purpose is lost on us. We are dealing with individuals and we forget humanity. We are engrossed in details and we forget the eternal purposes of the great God. "The kingdoms of this world are become the kingdoms of our Lord and his Christ." "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." There lies the majesty of our task. We need that vision to fill us with the untiring passion of conquest. Microscopic vision makes microscopic men. As our horizon shrinks our souls shrivel. Paul believed that the gospel would turn the world up-side down. Almost alone, and with shackles on his wrists, he was unafraid. He had caught the vision of Christianity's unconquerable destiny. We with hands unshackled and nineteen centuries of marvelous progress behind us, with untold wealth and all the avenues to heathen lands open and paved, stand weak-kneed and abashed. The trumpet call of the world's need thunders in our ears and we sleep on. And why? Our eyes are to the ground, and our piety is shrunken by a limited horizon. God give us a vision of humanity! God save us from littleness and farcial puttering! We speak of \$300,000 for world-wide missions with bated breath and hesitating incredulity. Anything less than that would be almost an expression of contempt for the cause for which Christ died. That amount is imperative. It is but the fringe on the garment of self-sacrifice. In comparison with what our little church on the Congo in Africa is doing, it is infinitesimal. That church gives one out of each ten of its members to preach the gospel and supports these preachers on the field. We give one out of each 8,000 for the foreign field and pay an average of twenty cents a year to support them. We have a thousand things which those Congo Christians have not. Education, wealth, industries, civilization, and all the heritages of Christianity. But they excel us in two things; in vision and in sacrifice. If we get the vision, the sacrifice will follow as the sun follows the dawn.

Cincinnati, O.

PROGRESS OF THE WORLD'S
EVANGELIZATION.



1800.



1900.



WHEN ?

The white in circles shows proportion
of professing Christians.

IMPERIAL CHRIST.

W. J. LHAMON.

Jesus is tribal only in his human birth. In his flesh he is the "Son of David;" in his soul he is the "Son of Man" and the "Son of God." In every precept and parable and prayer he transcends the national and the temporal. He passes beyond the limitations of his age and nation, rises above the prejudices of his people, sets himself boldly against the merely local and ethnic, and assumes the advocacy of an inter-ethnic and age-long kingdom. Palestine was his birth-place; and the world his home. His constant outlook is toward the universal and the eternal. None but the greatest souls are thus imperial. Localism, tribalism, rationalism—provincialism of some sort is the rule. Few men are really patriots; fewer still are philanthropists; there is but one who rises above patriotism into philanthropy, and above philanthropy into redemptive plans and power.

Only a few of all our human myriads have built up empires. Jesus ranks among the very greatest of these in his ambitions and far beyond them in his plans. His ambitions are the largest and holiest that ever thrilled a soul in human form, and his plans the most kindly, patient, comprehensive and enduring that could be revealed from heaven or received on earth.

His love embraces the whole empire of mankind; his teachings are for all nations; his promises are for the world; his brotherliness touches every human soul; his revelation of God's fatherliness answers the cry of generations in number as the stars and the sands.

It is wonderful to see Jesus thus, a Jewish lad, rising into prominence of fathomless love, world embracing thought, and imperial aims. It is more wonderful than the miracles that are recorded of him. Seeing it we exclaim with Nicodemus, "Master, we know thou art a teacher come from God, for no man can do these things that thou doest except God be with him."

Beholding thus in admiration and wonder, seeing Jesus transcend the human, driven to the conviction that he is the Son of God and that God is with him, we must in all the reason of love and the love of reason, enter into his imperial plans. We do him violence to limit him. We belittle him by restraining him. We rob him if we do not yield to him.

To be more specific for a moment.

Jesus is an imperial teacher; he craves a world-wide empire of discipleship.

Jesus is an imperial friend and brother; he craves a world-wide empire of fellowship.

Jesus is an imperial Lord and Redeemer; he craves an empire of men who have been "reconciled in one body unto God through the cross."

The whole career of Christ, every jot and tittle of his life; every gracious every daring word; every healing, heroic deed, his sublime composure; his indomitable will; the blood of his martyrdom which is also the blood of his atonement; his resurrection; his commission; his ascension—all is in order to the fulfillment of the ancient prophetic ideal; "There was given to him dominion, and glory and a kingdom, that all people's nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Our conclusion is plain and imperative. We simply can not be disciples of Christ and miss his majestic aims, or hold ourselves aloof from his imperial plans. We can not claim the spirit of the Master while doing nothing for his "everlasting dominion." If we are his we must walk with him. He will lead us as he led Peter and Paul away from our kith and kin to the home of the foreigner, the Roman, the Greek, the Hindu, the Turk, the Scandinavian, the Negro, the Papuan, the Jap, the Chinaman. If we can not go with him in body we must go with him in spirit, we must pray as he prayed and we must give to the objects of his love.

Thank God for the men and the institutions that bring to us opportunities of helping in our Redeemer's work. Welcome the societies that pray and plan, and the days on which we meditate and commune and give. The greatest day in our Christian year should be the one on which we make our offerings from heart and purse that our Lord's regency may be advanced. Among the disciples of Christ the first Lord's Day in March should be anticipated with joy and gladness; it should become more and more the great rallying day of baptized believers in the capacity of their Lord's world-warriors; the prayers and songs and sermons of that day should gladden the angels in heaven, and the gifts of that day growing from hundreds of thousands to thousands of thousands should give buoyancy and hope and impetus to the work and the workers in our far-away fields. Identity with God is the secret of our Savior's greatness; identity with Christ must be the secret of ours. Imperial Christ is the "Lord of our far-flung battle line." Beneath his hand alone can we aspire to hold "Dominion over palm and pine."

Columbia, Mo.

MY TRAIN EXPERIENCE.

ROSE T. ARMBRUSTER, TOKIO.

While traveling last spring from Osaka to Tokyo, there sat opposite me an old man with his wife, much younger than he, and a pretty girl of about twenty years of age. The wife gave her entire attention to keeping her husband comfortable, arranging his pillow, tucking in his rug, lighting his cigars and cigarettes, peeling oranges, etc., between whiles comforting

herself with a few puffs at her own tiny metal pipe. The girl became interested in my chocheting, giving me an opportunity to talk with her, drawing the older woman into the conversation. They were sisters, the older woman said, living in Osaka and going to Tokyo for a visit. They knew none of the foreigners in Osaka, had friends who had told them something of Christianity, and the girl begged me to call on her when I returned, and teach her Christian hymns. On my return to Osaka in September I looked them up, finding the place, but the ladies absent. I chatted with the old man and asked him to tell his wife I would be expecting her and the sister to call on me the next day. They came in their best silk kimonos, bringing the woman's little son. We spent a pleasant afternoon, though the conversation lagged occasionally. I knew so little of the language and had to look up many of the words they used in my dictionary. But photographs are a source of never failing interest to the Japanese, and we had the inevitable tea and cakes, and I sang a hymn for them. The following week I came to Tokyo, but before leaving I made a farewell visit, taking Mrs. Pruett's Bible woman with me. Only the older woman was at home, and she welcomed us cordially, offering sake (spirits made from rice) and cigarettes, and telling us that the young woman did not live in the same house with her, that her husband, being a well-to-do business man, kept two establishments, the young girl, not her sister at all, but his concubine, living in his other home, and that she had told me they were sisters, as she did not care to explain in a crowded car. All this in one breath, and my face must have shown my shocked feelings, I have n't lived here long enough to be used to such revelations, for the cigarettes and sake which the servant had brought were taken out and tea and sweets substituted, while Namakawa San, the Bible woman, explained to her that Christians never used tobacco or liquor, and such immoral practices were abhorred by them. I gave her a Bible and hymn-book, and asked her to read them which she promised to do. I felt as if I wanted to get away and never see the place again, but it is to lead such souls, imprisoned by sin and ignorance, into the glorious light and liberty of the Gospel, that we have come to this land, and by God's help these two women shall know Christ as their Savior.

WORKING OUT A PROPORTION.

R. F. HORTON.

It is calculated that in three centuries, the first Protestant centuries, the Christian population of the globe doubled. In 1500 it was one hundred millions, in 1800 it was two. But in the first missionary century, from 1800 to 1900 it sprang from 200,000,000 to 500,000,000. A little study of the map and of the expansion of populations will make this law of

God's dealings plain, that God enlarges the countries which nurture in their hearts His great purpose for the world, and in proportion as they water others He waters them.

May we glance at the centuries and endeavor to gain a bird's-eye view of the principle on which Divine Providence is unfolding the evolution of the world? In the sixteenth century the sudden and splendid promise of the Reformation is checked by its failure to understand the commission of the church. The counter-reformation and the Jesuits press in where the reformers ought to have trodden. In the seventeenth century Wetzl. Francke, Cromwell, put the trumpet to their mouth, and the missionary thought was born amid signs of political and social regeneration at home. In the eighteenth century came a skeptical and deistic reaction; the missionary thought died away except in Denmark and among the Moravians; but even in that humble form it was the spark which kindled the evangelical revival in England. The nineteenth century demonstrated the close connection and the exact ratio between religious work at home and the promotion of mission abroad.

And the twentieth century! Ah, what is it to be? Dare we work out this sum in God's arithmetic? It is calculated that the sporadic efforts of the eighteenth century produced 70,000 converts. Warneck estimates that as a result of the nineteenth century there are 11,000,000 Christians won from heathendom. If we may work out a proportion: as 70,000 is to 11,000,000, so is 11,000,000 to 1,650,000,000; that is the probable population of the globe in the year 2000 A. D. Yes, all the kingdoms of the earth made the kingdom of the Lord and of His Christ. That is assuredly His design. In a little island of the Southern Seas there is the grave of a missionary, and an epitaph, "When he came in 1848 there was not a Christian; when he left in 1872 there was not a single heathen." So it will be said of this island planet in the ocean of the universe which was visited by the Divine Missionary, "When He came there was not a Christian in it; when He left it there was not a heathen."

If that consummation is to be reached, or rather if we are to have our share in reaching it, we must set the apostles first in the church. We must make it clear to ourselves as well as to others, that we are an army of conquest, and that the world in its entirety is the field of our operations, and that every church, every minister, every Christian, exists to make that message known to those who have not heard. Captain Mahan, the great authority on sea power, recently said: "No war was ever yet won by mere defense, least of all a war of conquest, which that of Christianity is;" and he added that the only thing which can cause the decadence of the church is "the failure of Christians to present Jesus Christ as He is to those who are not Christian."

That is the cause of our apparent failure; the vanguard banners are not sufficiently advanced, the host is not kept sufficiently aware of the onward march, the news from the front tarries because it is not expected and prayed for, and the camp grows listless because there is not news from the front. But if this is to be corrected, our missionary work must be undertaken in a new spirit of conviction; the scandal of our apathy must be removed; the inefficiency of *our* war office must be cured. The work must not rest upon the frothy waves of transitory emotions, but upon the firm ground of a solid reasoning. We must be proof against the captious criticisms of missionary work and the irrelevant argument of failure. We must escape the childish attitude of being interested when there are stories of lions and cannibals, but flagging when the dull routine yields but scanty results, though we may well give attention to our missionary literature, and breathe into it the profound interest of a commanding faith and glowing zeal. Our missionary work must be part of our faith, wrought into the texture of our life, a part as integral as the conviction that we are pardoned and saved for Christ's sake; it must act on our minds like the categorical imperative of conscience; nay, like the clear and authoritative word of Christ, which it is, that we, all of us—we as churches, we as men, women, and children—are entrusted by Him with the commission to carry the tidings of his saving love to the uttermost ends of the earth, to preach Him among those who have not heard.

It was one of the noblest sayings of modern science, that of the great astronomer, who reverently declared, that in his contemplation of the starry heavens he was permitted to think the thoughts of the Creator after Him. But in the missionary work we are permitted to think His thoughts out with Him—to be fellow-workers with God. We see the Christless millions, and we see Christ, as He sees them, and we go out into that dense darkness "holding forth the word of life."

If only the churches would realize this opportunity, and would commit themselves to this act of obedience, they would find that they had all means and power for the work at home. He who issued the great order prefaced it by saying: "All power is given unto Me in heaven and in earth."

The missionary work put first will bring the salvation of the heathen at home. The missionary work put first will provide us with a missionary agency as wide and as varied as the action and influence of this great commercial empire to which we belong.

FROM THE MISSIONARIES.

INDIA.

Contrasts in India.

C. E. Benlehr.

India is a land of great extremes. It is a land of intense heat and of penetrating cold during the cool season, though the temperature is seldom down to freezing. When water is abundant it is a land of abundance. When water fails, it is a land of famine and death. It is a land of religious devotees, and yet a land undeveloped for want of the true religion. It has the most beautiful building in the world and abounds in ruins and deserted villages, but it is most difficult to find a skilled workman. It is a populous land. It abounds in villages where the bright colored saris of the women may be seen in the fields by day, and where all is silent outside the village boundaries by night, save the noisy voice of the watchman who guards the fields from robbers and wild animals. It abounds in the Orientalism of the Old Testament. At nightfall the shepherd and the herder bring the flocks and herds into the villages across the fields, or along well made macadamized roads, as the case may be. The odd little locomotives often disturb the peaceful antelope protected alike by Hindu reverence and the English law that forbids Hindus to keep rifles. India is a land of fortune and disappointment. It is a country that has not yet become a nation. There is neither Magna Charta nor Declaration of Independence to unite the hearts of India's sons for a land their very own. It is a land of varied languages, but the native has about as much difficulty in making himself understood outside his home province as the foreigner. Strange as it may seem, India is a land of wealth, some developed and much undeveloped. But the feeling of any

personal responsibility for others has not opened the hearts of those who have to those who have not. The days of famine are the harvest season for the well-stocked shop-keepers, when their wealth is doubled and trebled.

It takes the love of Christ to open the hearts of men. Few social organizations are so independent as an Indian village where the local needs are supplied by local producers, and few people are so dependent when local supplies fail. India is a land without homes, yet abounding on every hand with undeveloped resources for home-building. Too kind and religious to kill an ant, the devotee will complacently see a crow take the living flesh from a starving cow. India is a land of strange customs to us. But this is because we are foreigners. Many of the customs are exceedingly well adapted to India, and are not improved by foreign innovations. The claim of India upon Christendom is not for schools, nor hospitals, nor orphanages, nor asylums, nor social reforms, but that her sons and daughters may know the priceless love of Jesus Christ. There is nothing so blessed as to be permitted to tell those about Jesus who do not know him at all, and to help those who know a little about him to find the way of salvation. We rejoice that we are here and have our share in the Lord's work.

Damoh, India.

PHILIPPINE ISLANDS.

Medical Work in Luzon.

C. L. Pickett.

During the last month we had 204 different patients. Of these 67 had never been helped before. I responded to thirty calls from the outside. The total number of treatments for the month was 340. The receipts for the

month amounted to \$130.89. The expenditures amounted to \$120.67. For the past few months we have been running a little behind, owing to increased purchases of medicine in anticipation of a cholera epidemic. But it looks now as though we were going to be spared that infliction, and, if so, we are a little over-stocked in some medicines, but not seriously so. Our clinic is being patronized more and more by the poorer classes, from whom it is often difficult to collect the first cost of the medicines.

So far as I know, the missionaries are all enjoying good health. Mr. and Mrs. Hanna came back from Manila a little the worse for wear, but are all right now. Our own family has had an attack of the Dengue Fever, but that is history. I had the misfortune to be thrown and kicked by a horse some weeks ago, but am now practically over that, with the exception of a tender spot over the region of a fractured rib.

I now have a splendid class of eighteen in the study of English. The class is composed of officials and office clerks. I am hoping to increase it and make it a useful addition to my regular work.

ENGLAND.

Mark W. Williams and I have only just returned from a ten or twelve days' visit to our churches in the North, including the Sectional Conference of Lancashire and Cheshire. We were heartily received in all the churches and much good seemed to be done. The object of the visit was to quicken the interest in our general work, to confer with local workers in regard to the needs of their respective fields, and to deepen the spiritual life. There were two meetings at each place, the afternoon being devoted to the practical and the evening to the spiritual. We hope to visit the remaining churches early in the new

year. This is a new feature, but one that we believe will do good. There seems to be a hopeful spirit in all our churches. All the pulpits are now occupied and with a good prospect of their remaining so for some time to come.—Leslie W. Morgan, 16 Warner Road, Hornsey, N., London, England.

CHINA.

Chen Li-Seng.

Elliott I. Osgood.

A young man twenty-seven years old, who had the dignity and politeness of his seniors; a follower of Confucius, and a firm believer in ancestral worship; a Chinese who had little use for Buddhism and Taoism, but believed that idols had power inexplicable and mysterious; morally the equal of young men in civilized and Christianized society; such was Chen Li-Seng when he came to us seven years ago this month.

His own teacher had told him when getting him the place as our personal teacher, that he would have opportunity to gain much knowledge through his position, and he should get all he could, but to let the foreign doctrine alone. One religion was enough for the literati of China.

He believed in a moral life and gloried in his own. One evening when one of the young Chinese evangelists had drawn a picture of a totally depraved China, Chen said to me, "I have been with you eighteen months, where have I wronged you once?" and we could not accuse him of one wrong.

When the claims of Christ began to pull on his heartstrings, the alienation of the Chinese Christian from his fellow pressed him very hard in the battle. His father would rather see him in his grave; his fellow teachers would shun him, and the common coolie would curse him. That was only a little more than five years ago. It is different to-day.

"Can not one be a secret follower of Christ?" he asked in the midst of the fight.

"A true follower of Christ can not be. His heart will rejoice to have fellowship in the sufferings with Christ," was all we said.

One and a half years after we came to this land he became our "first-fruits." Standing in the baptismal waters he made his confession. "From my heart I believe that Jesus Christ is the Son of God and my Savior." Then he went home to receive not the blessings of parents, but their lamentations.

How did he answer them? "As a Confucianist I sent money home to my parents as a filial son. As a Christian I must send more," and the amount increased month by month to aid them in their old years.

For over four years he kept the position as our personal teacher. Meanwhile he began assisting in the medical work, as willingly sweeping the floor or washing the vile ulcer, when necessity demanded, as filling a prescription. Then he began taking the itinerating trips with us, enduring the hardships more patiently than we, and a Chinese teacher does not enjoy long trips on the back of a donkey.

Then the Christians of the Chu Cheo district asked him to become pastor of the church. For two years he has filled that post faithfully, and patiently; rebuking and exhorting. He has labored lovingly with people who would not see else in the church but the "loaves and fishes," people with whom he has so little in common. Like the Christ he came down to them and walked with them seeking the door of their hearts.

For two years he was secretary of the general Chinese convention of our mission. This year he is president. At Wuhu he preached the main address of the convention. When they began district conferences in the Nan-king district he was asked to go and

help them organize their work. He and Shi Kwei-piao stand as the two strongest evangelists in the mission.

He has seized every opportunity to increase his learning, and consequently his usefulness. The common western branches of study he taught himself with little help. Arithmetic, geography, chemistry, and history have become familiar to him and now he is studying English. The Bible has become a well studied book. He has nearly every commentary on the Bible that is published in Chinese. He is both a hearer and a doer of the Word.

Chu Cheo, China.

My First Itinerating Trip.

Justin E. Brown.

A walk of fifteen miles brought us to our first stopping place. As we were making the trip with a view of determining what points should be regularly visited, we passed by the smaller villages. I was impressed with the countless number of these. I should say that a district the size of a township must have over one hundred of them. The uninitiated would hardly call them villages. Often a single long mud-walled, straw-roofed house is all that is to be seen. Yet within may be found thirty or forty human beings, not to count the pigs, cows, and dogs.

We reached our first point too late for the evening meal, but our good landlady prepared us some rice, cabbage, and Chinese tea. Our long dusty walk made this quite palatable, despite the fact that it was not exactly equal to the Waldorf-Astoria fare. We were given for a sleeping apartment the one private room of the inn. This was some ten by fifteen feet, with a dirt floor. Here we slept sweetly most of the night, in spite of the howling baby on one side of us, a room full of noisy gamblers on the other, and a braying, stamping donkey in front of our door.

Next morning we took our station in the market place and spent the day in selling tracts and preaching by turns.

These towns have at regular intervals their market days on which people come from the surrounding villages to sell or buy or barter. In five days we visited five such market towns, selling about 2,000 tracts and Gospels, and giving a few thousand people some knowledge of the Creator of the universe and the Savior of men. This knowledge was necessarily very fragmentary for the most part, and in many instances perhaps the first they had received. No doubt the motive that gave us most of our sales was simply curiosity to know something about "the foreign doctrine." Yet the Chinese are not disposed to throw away lightly that for which they have given their hard-earned cash. These tracts are brought home and read and re-read and passed on to relatives and neighbors, so a new and revolutionary idea is implanted in the village. We trust the Lord of both sower and reaper to see that his word shall not return unto him void.

Lu Cheo fu, China.

JAPAN.

Notes.

Fred E. Hagin, Tokio.

A Japanese student said to Fred E. Hagin, "Teach me about Jesus, and tell me how I can come under his influence."

The Emperor conducted a ceremony of worship at the ancient shrine of Ise, November 16th. He read an address and made an offering of a sword and of money. The schools all over the land had a vacation on that day, and from the least to the greatest all knew that the Emperor had left the capitol to worship at Ise.

Japanese Christians universally bow their heads for a short prayer immediately after taking their seats in

church. They also sit for a brief prayer after the benediction. They have a deep respect for the house of God, and their reverence for him makes one feel that he is indeed near and not far away from any one of us.

The Y. M. C. A. summer school for teachers of English in government schools was held in a Buddhist monastery. The exercises were held in the main audience room where idols and shrines glistened in golden profusion. The priests were very kind and could see nothing hurtful in a meeting of well-behaved Christians. It really was a novel sight. M. B. Madden, W. H. Erskine, C. S. Weaver, and F. E. Hagin were in attendance.

During the war the American Bible Society distributed to soldiers and sailors 722 Bibles, 15,473 Testaments, 283,792 Gospels, and 187,751 tracts. A soldier wrote to the Society from the front as follows: "I thank you very much for sending me the books of God's Word, the Gospels of Luke and Matthew. I have nothing to comfort me except these Gospels, which are my dearest friends; and I am doing my best to follow the instructions they contain."

The Japanese Christians have organized a missionary board for work in Japan. The first Lord's day in March has been selected as a day when offerings for the work will be made in all our churches and preaching places. The board has already decided to attempt the support of the work at Haranomachin in North Japan. As great interest in this movement by the Christians the missionaries look upon it as a long step on the way toward self-support.

The visit of Bishop O'Connell to Japan as special messenger from the Pope to tender congratulations to the Emperor on the conclusion of the war illustrates how shifting are the currents of human affairs. Three hundred years ago Catholic missionaries



Mr. Toshio. Murayama,

Pastor of Yakuojimae Christian Church, Ushigome Ku, Tokio, Japan.

were expelled and their converts were beheaded by the thousand. Now the Pope's messenger is received in audience by the Emperor, given a medal of the first order, and is entertained by Count Katsura, the Premier.

Miss Dickinson and Miss Bancus,

two wealthy American ladies, left home some years ago for a tour around the world. When they reached Japan they were so impressed by the opportunities for Christian work that they at once abandoned their journey and began a work of publishing vari-

ous cards, booklets, and wall decorations in an attractive form; all of which express in a simple way some of the fundamental Christian truths. Their publications are put out without profit to themselves and are an invaluable addition to the missionary cause all over Japan.

Kofu, an out-station, some eighty miles from Tokio, is situated in the midst of lofty mountains and surrounded by the most beautiful scenery. Fifty-two tunnels must be passed in reaching it by rail from Tokio. Bear and deer, as well as smaller game, may be found in the mountains close at hand. Kofu is a city of 40,000. Our work was not opened there until the present year. A Sunday-school of forty children has been organized. The children sing "Rock of Ages," "Whiter than Snow," and other songs, which is a new thing in their experience. In October, Otagiri San was baptized in a stream near the city, the first case of real baptism in the whole province. Mr. Taki, the Japanese evangelist at that out-station, is laboring earnestly.

Lloyd Griscom, American Minister to Japan, gave the entire American colony in Tokio a banquet in honor of Admiral Togo and other noted admirals of the fleet. A great many missionaries were present. H. H. Guy and F. E. Hagin and their wives were among the favored ones. The writer shook hands with Admiral Togo and had a short conversation with Admiral Uru, a Christian, who was in command of the squadron which fired the first gun of the war when the Varag was sunk near Chemulpo. Admiral Togo was the most plainly dressed and modest in bearing of all the naval officials. But in his strong face one could well see why he should have been selected for the chief command. He was the prepared man. He was the man who more than any other gave Japan her victory.

Japan is more and more becoming

the tourists' resort. Scarcely a month passes without a visit from some of the most notable men on earth. Recently the visit of Mr. Bryan did great good. He was welcomed and entertained in high places of state, though he spent most of his time in giving lectures of great value. On every occasion he stood up for the right and for Christ. He said, "I was born a teetotaller, and I signed the pledge very early and I sign it again and again every time I get a chance." Speaking of Japanese and American Christians, he said: "Their earnest manner convinced me that I owed it to them to let them know that I am not ashamed of being a follower of Him whom they teach." He lectured on the Prince of Peace at the Y. M. C. A. Building in Tokio. Such visitors do the missionaries and their work untold good.

AFRICA.

Bolengi.*

Kenred Smith.

Two months ago I arrived in England from the Congo, after a term of service at the Baptist Missionary Society Station at Bopoto, on the Upper River, and spent a day at your Mission Station at Bolengi on my way home. It has occurred to me that you might welcome an account of my impressions of the Sunday I spent with your missionaries on the equator. I intended writing you earlier, but a multiplicity of engagements have prevented me hitherto.

Bolengi Station, built on a good high bank, looks very picturesque as one stands on the deck of the Mission steamer, the "Goodwill." The grassy lawns, the beds of flowers, the houses and other station buildings peeping out amongst the palms and other in-

* This gracious tribute from a stranger will be read with interest by thousands. The Lord bless the writer.

digenous trees, not only make an attractive picture, but also show that this is one of those too rare spots in Congoland, where God's servants are trying to help the degraded natives and lead them sympathetically to God.

To the right of the steamer beach huge boulders of conglomerate rock strew the strand, but happily there is a sufficient space clear for the steamer to anchor between these masses of rock. A spring, welling up out of the beach and covered with a brick well-house with a palm thatched roof, supplies the Station with an abundant supply of pure and clear water, so different to the wide coffee colored stream flowing constantly by, and known to the world at large as the Congo River.

The house inhabited by Dr. and Mrs. Dye is at the top of the rising ground which forms the river bank, and is seen to the left, or east of the Station, and near it is the Memorial Hospital, which also serves as the dispensary for Dr. Dye in his all important medical work. The iron store is about half way between Dr. Dye's house and the house inhabited by Mr. and Mrs. Eldred. At the top of the bank the ground is level and here one finds a well laid out Station. A palm avenue skirts the Mission grounds making a beautiful and pleasant walk, more especially as the stems of nearly all the palms make a perfect fernery of green.

The school-chapel, recently log-rolled by Mr. Eldred from its former site, now occupies a central position, and can be easily approached from all sides. The girls' house is being erected towards the east of the Station at a little distance from Dr. Dye's home, while the sheepfold and the carpenter's shop are found in convenient positions, the former toward the east, and the latter towards the west of the Station.

A grove of sweet orange trees adds a fresh beauty to a fine Station, while a well cultivated vegetable garden sup-

plies the missionaries with the green food so conducive to health on the Congo.

At a corner of the Station near some palm trees one approaches with quiet reverence, for here are four mounds of earth telling of four lives given up to God. A mother and sisters wept in England when they heard of the death of J. W. Cole, of the Congo Bololo Mission, whose grave is represented by one of these mounds, while relatives and friends mourned the loss of one of the best of the missionaries of the Mission. A husband and father was the mourner at the grave of Mrs. Padfield and the little one, who rest side by side, near the grave of Mr. Cole, while an affectionate son and daughter mourned the loss of the father of Dr. Dye as he was laid to rest to await the resurrection of those who through faith and patience inherit the promises.

Flowers and plants will grow on those graves, not more fragrant or beautiful than the lives of those who now rest under the palms in far off Africa.

The Station staff at Bolengi is all too small. Dr. Dye, bright, energetic, skillful, busy, yet withal tactful and wise in his dealings with the natives and all those problems which come before him on the mission field, hospitable and brotherly to a passing missionary, and possessing in the person of his wife a true helpmeet, a woman whose brightness and sympathy endear her to all who come in contact with her, one to whom native women come in their troubles and difficulties, and one who has gained their love if one may judge by the bright and happy faces which look up into hers with such trust and affection beaming out of their eyes.

Mr. Ray Eldred, "Eldred the Elder," or "Big Eldred," as he was called at college, is a man with a big heart, overflowing with sympathy, who, amongst his manifold building

operations and general work, finds time to share in the spiritual work of the Station and share in it with all the force of his tender and compassionate nature. Mrs. Eldred, unfortunately, is hindered to a great extent from joining the others in their ever-growing duties and responsibilities, by domestic cares and very indifferent health.

The ringing of the Station bell on Sunday morning told me that the day's duties had commenced. I went up from our mission steamer to find more than sixty women and girls gathered on the verandah of Dr. Royal Dye's house, and Mrs. Dye, with face aglow with Christlike love, beamed on these women as she spoke to them in quick and forceful tones in their own language the words of eternal life, and of the Christ she herself loved and served. I just stood and watched from the inside of the house, and saw with pleasure middle-aged women, mothers with infants, drinking in the life-giving message as eagerly as the little ones were drinking in their mothers' milk. An old dame sat with eyes fixed on Mrs. Dye, anxious not to lose a word, while from the whole crowd would break again and again murmurs of assent, as some point was made in the address.

Following the service for women came the preaching service in the school-chapel. The people gathered, women to the left, men to the right of the speaker, while some married couples with others occupied the benches in front of the platform. What a congregation! Men and women from the village in native costume with hair braided and dressed in the peculiar fashion of the African natives, others dressed neatly and decently in garments made under the supervision of the lady missionaries, but all alike, seemingly anxious to worship quietly and reverently the God they had learned to honor from the teaching of their missionaries.

The Doxology was sung (of course in their own language) all standing. Prayer followed, these erstwhile savages closing their eyes and bowing their heads reverently before the All-Father. A portion of Luke's Gospel was read by Mr. Eldred and then followed a discourse punctuated by grunts of assent by the whole congregation, who seemed intelligently to follow the address.

Mr. Eldred had prepared a design on the blackboard to illustrate some of the points in his teaching, thus endeavoring to reach his audience by the two avenues, the eye and ear. After hymn and prayer the general congregation was dismissed and the Communion Service held. The church numbers over a hundred members. On the Sunday I was present, twenty-three were absent, some evangelizing in the interior, some absent through sickness or domestic reasons. The evangelists are sent out in pairs to the different posts, and are entirely supported by the contributions of the native church. Collections are taken after each communion service and from 300 to 1,000 brass rods (the native currency) are collected each Lord's Day. The communion service was conducted by Dr. Dye, and one was pleased to see the quiet and reverent way in which the communicants took part. A few members of other churches were present, visitors at Bolengi, workmen on the steamer staff, one or two who had come to Bolengi to avail themselves of Dr. Dye's medical skill, and so on, and one felt the unity of the members of the Church of Christ as here we met, black and white, slave and free man, civilized and savage, at the table of our common Savior and Lord.

The medical work done by Dr. Dye is simply splendid, some of which I had the opportunity of seeing.

The Sunday-school consists of eight classes. After the opening exercises, three classes adjourned to the meadow

outside and were taught by their respective teachers, Dr. Dye taking the senior class. Five classes were all too many for effective operation in the schoolroom, and the missionaries will find an advantage when the new chapel is built, for it will be, I believe, more commodious and suitable. Previous to the Sunday-school, Dr. Dye took the teachers for a little while in a sort of preparation class, so that they should not go uninstructed to their scholars.

The evening service took the form of a Christian Endeavor meeting. There are over 50 members and over 100 associates in connection with the Endeavor at Bolengi. Dr. Dye led the meeting. The pledge was repeated by all. After a few opening sentences on the subject for the day, "Preparation for the Heavenly Home," Dr. Dye invited the members to speak, and quickly one member followed another, speaking more or less intelligently on the subject. Some nine or ten spoke, and then prayers, real C. E. style, short and to the point, thus allowing a goodly number to pray. Dr. Dye then told the Society that I was bound for England, and asked the Society if they had any messages for the C. E.

Societies of England and America. At once burst forth a spontaneous cry from many lips, "Tell them we want more teachers, more white men." Yes, that I am assured, is often the burden of their prayers: "More men to instruct them in the Way, the Truth, and the Life." More men to point their fellow countrymen to Him who is the Way, the Truth, and the Life.

"More men," yes, but let them be the right sort of men, men right with God, consecrated, whole-hearted, unselfish men, "full of the Holy Spirit" and of power; men without cranks and fads, work-withable men, men who while firm where principles are involved, are willing to sink self and self-interest for the general good.

I leave this message, this appeal, from the C. E. Society at Bolengi with you to forward to the C. E. Societies of America, and conclude this lengthy letter by saying how impressed I was with the evident fact that the Spirit of God is working amongst the people of Bolengi, and by expressing my joy at being permitted to spend Sunday with your missionaries at this your flourishing and beautiful Mission Station at Bolengi, in the heart of Africa.

OUR READERS' FORUM.

Caught a Vision.

We have not fully come to the fact that we are somebody, no longer children in size, strength, and wisdom, but men, mighty in numbers and knowledge and wealth. We are a great people. When I read recently C. L. Thurgood's statement that one church in Pittsburg on Lord's Day morning contributed \$17,000 toward the special work of that denomination in Egypt, I caught a vision of the scene in the office of our Foreign Society when that shall be done among us.—B. H. Cleaver, Canton, Mo.

Lost Rivers.

The gospel message stops where there is no mission offerings. In the west we have rivers that sink in the sands of some isolated deserts, and we call them lost rivers. When the gospel has saved a man and he spreads not that information to others, he has lost the law of salvation and has sunk in the desert sands of spiritual isolation. Pools of water long standing unstirred, befoul themselves within themselves, but the mountain brook tumbling on the mountain side purifies its waters every mile, no mat-

ter what impurities it may contain. We may try to remain pure without imparting to others, but we do so at our own peril.—B. W. Rice, Caldwell, Idaho.

The Two Questions.

God's first question of man was, "Where art thou?" The second was a kindred question, "Where is thy brother?" Momentous question! Adam-like, we must hide away and cowardly say, "I hid myself," or Cain-like evasively ask, "Am I my brother's keeper?" These two questions our father is asking every servant in his great church. Such questions every man must answer and he answers by the deeds that he does. Scarcely has a man time to answer the first until the next is propounded. We must answer the Eternal Voice. If we fail to give answer, the blood of perishing millions will cry out from the ground and in speechlessness before his awful face, we can only hang our heads. The cry of the unredeemed hosts will smite our ears.

Our brethren have set apart the first Lord's Day in March for a united answer to God's question. He stands before us pointing to wide open doors, saying to us to enter and return with a message from the long lost son, people standing in darkness and in the shadow of death are sadly and impatiently waiting for our hands to bear them our radiant light.

Who can remain indifferent when the trumpet sounds "Advance?"—G. E. Williams, Pacific Grove, Calif.

The Least We Ought to Do.

Only thirty cents per member and the \$300,000 will be more than realized! The most needy among us could contribute that much. It would amount to less than one-tenth of a cent a day. Can it be that this is the measure of our love for those who are without the gospel of Christ? How

many men among us there are who contribute little or nothing to the work of Foreign Missions that chew and smoke thirty cents' worth of tobacco in one week! If the great number of our women had the devotion of Mary they could easily find a place where they could save thirty cents of their expenses.

The least we ought to do is to have an offering of \$1 each year, or less than one cent for every three days.—T. A. Lindenmeyer, Pawnee City, Neb.

Will Help Change the Situation.

W. F. Turner, Joplin, Mo., referring to the fact that out of about 1,700 churches in Missouri, only 296 contributed for Foreign Missions last year says: "As to how to stir up interest among our Missouri churches, will say that I am amazed at the figures you give. It is nothing short of a humiliation to our Missouri brotherhood. I had no idea that we had such conditions.

"The fault must lie at the doors of the preachers. That is the simple truth. Where the preacher leads the people will gladly follow. The problem then is to reach the preachers. This can be done in no finer way than through the Rallies being held. Let a Rally be planned for every considerable center and a great effort made to reach all the preachers near abouts and then let the man conducting the Rally lay the matter on their hearts. First the preachers who are in the stronger churches must be reached and interested. One such man can stir up a whole section. It is hard to interest the smaller congregations unless the larger ones lead the way.

"I here and now promise you that Jasper County will get a stirring up this year. We have eighteen churches in this county and we shall make a mighty effort to reach every one of them. Two of them are "anti," and we may fall on them. Brother Sims

(of Carthage) is planning to get the other churches in the county outside of Joplin to support another man. This will make two Living-Links for this county. It seems to me that nearly every county in the state ought to support a missionary. There are many things, of course, that ought to be done. We must do our best and press forward."—W. F. Turner.

A Ringing Call.

Yours received, "A Ringing Call to Advance," illustrating the fact that while last year's receipts exceeded the watch-word, 223 churches that were contributors as churches to Foreign Missions five years ago have deserted, and that 630 churches that gave five years ago, are on retreat, having given less last year than in 1900. This is disgraceful, it is humiliating. Yet it

is a joy to note that the contributing churches in 1905 gave over \$5,000 more than was given in the preceding year, and also that there is an encouraging increase in the number of Sunday-schools and Endeavor Societies contributing to the evangelization of the lands beyond the sea.

The mission of the church is the evangelization of the world, and the church universal can fulfill her mission only to the extent that the local congregation proves faithful to the Great Commission. As the preacher here I feel that the responsibility will be mine should this church fail to give for the spread of the gospel abroad as well as at home.

You can count on me then as one who will do all in his power to "transfer my church from the black squares this year to the white ones."—T. J. O'Connor, Eldora, Ia.

FACTS THAT TELL.

In New Guinea some of the children control their parents by threatening to leave them and go to the mission schools unless father or mother behaves better!

During the past thirteen years the average gifts per member for Foreign Missions of the United Presbyterian Church has increased from \$1.05 to \$1.77. If our people gave \$1.77 per member we would have an income of \$2,192,171 instead of \$255,922.

In 1892 all the American churches supported 2,481 missionaries in foreign lands, and the total income amounted to \$4,181,322. In 1905 the number of missionaries supported was 3,776, a gain of 895, and the income was \$5,807,165, a gain of \$1,625,838.

In 1892 the number of missionaries in China was 1,296 and the native con-

verts numbered 37,287, while in 1905 the number of missionaries was 3,107 and the native Christians 131,404. This shows a gain of 1,810 missionaries in thirteen years and 97,117 converts. This is a marvelous showing.

The foreign missionary enterprise entered the nineteenth century with seven societies and left with 300. It entered with 170 missionaries and left with 12,000. It entered with an income of \$25,000 and left with \$15,000,000. It entered with 50,000 native Christians and left with 1,500,000. And this world-wide movement is only beginning. It is yet in its infancy.

Melnicke, the geographer, says: "It is scarcely possible to deny the extraordinary importance of the missionary efforts of our times; they are yet really in their infancy; and yet it is certain that they will transform the

nature and relation of the un-Christian peoples and will thereby produce one of the most magnificent and most colossal revolutions that human history contains."

The Indian Messenger speaks of the English language as not a foreign tongue, "The national life that now throbs in our veins, with all the lofty ideals and aspirations inseparable from it, is the direct result of English education. If there is any language in India that deserves to be called national, that brings together all Indians upon a common platform, that makes exchange of thoughts and sentiments among them possible, it is English. It links us to the outside world and opens its treasures to us."

An orthodox Hindu gentleman testifies as follows: "Christian missionaries have accomplished a work in this country which, to one who contemplates it in all its grandeur and in all its glory, appears the marvelous or miraculous effort of some angel of benevolence. The lower classes—those classes to whom the illumination of the mind and spirit with which man is divinely endowed, had for ages,

to their eternal dishonor, been denied by the native rulers of ancient India and the founders of Aryan civilization, or conceded, if at all, after a course of asceticism and self-torture impossible to most human beings,—these classes have advanced by leaps and bounds, and taken their position almost in the front ranks of Indian society."

The census of 1901 shows that the native Christians in India number two and three-quarter millions. The rate of increase for the decade was thirty per cent, ten times that of the general population. Since 1871 the increase has been 113 per cent. Let this rate continue for fifty or sixty years and the Christians in India will be as numerous as were the Christians in the Roman Empire in the days of Constantine. The census shows that there has been not only a great gain in numbers, but a corresponding gain in wealth and culture and in position. The Christians are soon to divide the intellectual leadership with the educated Brahmans and Moham-medans. The converts for the most part come from the classes that are despised and trampled on. Nevertheless they compete successfully with the highest castes in every direction.

FRIENDS TALKING ABOUT THE OFFERING.

Glad Toluca is not among the black squares. Would get it out if it were.
—S. P. Telford, Toluca, Ill.

Of course, you are glad. The churches you serve will always give.

Illinois must redeem herself. She has not done herself justice.—J. C. Lappin, Canton, Ill.

Illinois is sure to have more contributing churches this year unless all the signs fail.

I hope to take the largest offering ever given by the Holden Church.—Geo. E. Dew, Holden, Mo.

You always do your duty. Holden will help you to make an advance. Missouri is going to do better this year.

Will try to make at least three times the offering made last year.—C. A. Freer, Painesville, O.

If all our people will take hold of the offering in this spirit of enlargement, we will cross the half-million dollar line this year.

I will wash one spot white, the Lord willing.—R. A. McCorkle, Norman, Okla.

If every preacher will undertake to "wash one spot white" this year, we will come up to

the Buffalo Convention with a clean diagram. Go thou and do likewise.

Let us all pray for the omissions churches.—W. H. Hedges, Hamilton, Ohio.

What a poor, lifeless thing an omission church is. It is not churches of this class that are building new houses of worship and winning great victories for our Lord.

The offering this year must be the largest in the history of the East Dallas Church.—H. R. Ford, Dallas, Tex.

We hope every church in Texas will catch this spirit and determine upon a great increase in gifts. Each church must regard itself as an important factor in reaching the \$300,000.

I would like to see a printed list of churches and pastors who do not contribute to Foreign Missions.—J. H. Coil, Higginsville, Mo.

It is too long to print now. It will grow shorter this year. Help us to reduce the number of non-contributing churches.

I have one church that I have never been able to get an offering from, but I think I surely will this year.—L. H. Harbord, Vandalia, Mo.

There is more interest in the campaign this year in Missouri than ever before. We expect great forward step by the grand old State.

Will try to enlist two other churches to honor their Lord in obeying the Great Commission.—F. L. Davis, North English, Ia.

You can do no better service. It is as important to enlist a church in world-wide missions as it is to organize a new church.

I shall enlist my mission points. I have three at which I preach Sunday afternoons.—W. A. Wherry, Commerce, Tex.

Men of this spirit have made our brotherhood what it is. With about 4,000 more preachers of this stamp we would shake the earth.

Let us work to save our preachers as well as our churches from dying for want of missionary zeal.—M. L. Buckley, Collinwood, O.

The preacher without missionary vision does not last long. He who wins the indifferent preacher saves both him and the church which he serves.

Our record: 1902, \$0.00; 1903, \$11.50; 1904, \$21.00; 1905, \$31.50; 1906, we propose another forward step to save the world.—E. C. McDougall, Henderson, Tenn.

Tennessee is doing better. She will make a great forward step this year. You have set a good example in growth.

I organized a church at Bronaugh of nineteen members. It now has thirty-four. I will try to get them to give to Foreign Missions.—W. G. Hearne, Eldorado Springs, Mo.

They are sure to give if the subject is called to their attention. Many churches fail to give because they never hear of the work.

SUNDAY-SCHOOL DEPARTMENT.



Get Ready for Children's Day.

If you have not ordered Children's Day supplies, do so at once. "Arise,

Shine," the new exercise, is ready. This is a superb number. We believe the best yet. It is a bundle of sunshine. The new missionary boxes are of attractive, new design. They are illustrated to please the children. They are stronger than usual. The Children's Day number of the Missionary Voice will be out in good time. The boxes ought to be in the hands of the children at once. Let us make this the greatest Children's Day in the history of our people. We must reach the

goal: \$75,000 from the Sunday-schools for world-wide missions.

What Is Worth Doing At All, Is Worth Doing Well.

To make a striking success of Children's Day, plans should be put into operation now. Here are some pointed suggestions for the help of superintendents:

Begin to create a missionary conscience among the boys and girls. Talk about missions; talk about Children's Day, speak of the great need and the great work being done. Read to the school Dr. Royal Dye's wonderful letter from Africa in the January *Intelligencer*.

Order your Children's Day supplies at once and get the boxes into the hands of the children. The boxes are new in shape and design. They are beautiful, with two striking illustrations. They will please the children. Get them to filling the boxes at once.

Push the birthday box and speak of its value in sending gospel to heathen. The birthday boxes collected over \$15,000 last year. If it has grown old in use, use it in a new way. Appoint a Sunday for each class to observe all its birthdays, or use some other plan.

Strive to get an offering from every member in the Sunday-school. Make the boys and girls feel that it is their enterprise. Make them see what a good and generous thing it is for them to have an interest in the children across the sea.

Plan for Children's Day, a great day wholly given to the children and this great work. Make it a gala day—a red letter event.

Let each superintendent get the teachers together and begin to talk and plan for the day ahead. If the teachers are interested, the boys and

girls will also be. Have each teacher make the class a little missionary society.

Start a five dollar league. Little five dollar dime banks might be procured. There will be many of these leagues throughout the land. A great many boys and girls are entering into this plan. We will send a beautiful little gold filled pin to each boy or girl raising the \$5.00 for heathen missions.

Start a One Dollar League. Thousands of children will raise one dollar for heathen missions. Try and get all the children to raise this much. We have a beautiful souvenir for those who raise one dollar.

A good plan is to make an apportionment for each class. Giving each class a definite amount to raise. This will add zest and system to the work. It will make each class feel a particular interest.

Some schools are going to become a Living-Link and support their own missionary. One school has hung across the room a chain of 600 links, each child taking a link, which stands for \$1.00. Thus making the \$600.

Let the superintendent study the last annual report of the Foreign Society, and when familiar with the mission fields and the work being done, speak to the children about the progress of work in foreign lands.

Get the idea of giving before the children. The offerings are to be given not raised.

Above all work and pray for the work each day. This is our Master's great work. He said "go into all the world and preach the Gospel to every creature." The boys and girls ought to have a part in this great task of the church. The Father will bless the superintendent and the school that works and prays for world-evangelization.

CHRISTIAN ENDEAVOR DEPARTMENT.

Not Too Late.

Your society is not too late to use the Endeavor Day exercise "Star of Hope." Hundreds of societies will render this very interesting program next Sunday. If you have not arranged to do so, order supplies at once and observe the day later in the month. There is nothing in the exercise to prevent its use at any time.

Missions in Japan.

The above is the subject to be considered at the Endeavor prayer meeting the last Sunday of this month. If you are not thoroughly posted on the work of our missionaries in Japan, write us, and helpful literature will be sent you, free of charge. By careful preparation your missionary meetings will be the best of all.



Our Boys at Damoh, India.

Is your society assisting in the orphanage work?

It is YOUR work.

Help raise the \$15,000 for its support this year.

A Worthy Example.

Mr. Edd Northrop, of Boone, Iowa, writes as follows: "Yours received, and am glad to say we have a pleasant surprise for you. About two months ago we decided to see what could be done for the Damoh Orphanage. We thought we would try to raise \$20. I stated to the society my intentions, and called for monthly subscriptions for the year. The mem-

bers responded with 5, 10, and 25 cents per month, and so rapidly I had to hold them in check for the secretary to take the names. In less than three minutes we had more than \$20, and now have \$36 pledged for the year."

Try this plan in your society. You will be surprised at the results. We will send you pledge cards for the members, if you will use them.

The "Christian Endeavor."

Did you read the item entitled, "Wanted—Your Society," on page 32 of the January Intelligencer? If not do so now, and let us know how much your society will give for the new boat, "Christian Endeavor," on the Congo river. Dr. Dye is urging its shipment at once. Don't delay.

Organize Now.

If you have not already organized your Mission Study Class, do so now. Classes are being organized everywhere among our young people.

Our young people educated in missions will evangelize the world. We have space for but one of many testimonials received. W. S. Priest, of

Columbus, Ohio, writes: "I must drop you a card and tell you of the splendid meeting of our Mission Study Class last evening at the residence of Mrs. Greenland. About twenty of our brightest young people were there and under the splendid leadership of Dr. R. R. Kahle, a fine lesson was recited from "Daybreak in the Dark Continent." How much better for young people to spend an evening that way than at the theater or dance. I am sure these young people will be intelligent and liberal disciples of the Christ."

The Foreign Society can furnish you with all supplies you may need for the class work. Address all communications to F. M. Rains, Sec., Box 884, Cincinnati, Ohio.

BOOK TABLE.

"Religions of Mission Fields as Viewed by Protestant Missionaries." By E. H. Richards, J. H. De Forest, C. A. R. Janvier, J. N. Cushing, A. D. Gring, H. C. Du Bose, D. Z. Sheffield, L. Meyer, S. M. Zwemer, G. B. Winton. New York: Student Volunteer Movement, 1905. 12mo. 300 pp., cloth, 50 cents; paper 35 cents.

With the constantly increasing interest taken in distant parts of the world, the study of racial environment and advancement is likewise growing. Even the subject of missions, formerly regarded as important among a few especially zealous Christians only, is before the public as never before. A tangible proof of this latter statement is found in the fact that within the past nine months fully 125,000 mission study text-books have been sold and used by students in some 400 colleges and universities and by classes made up of women and young people of every Christian denomination.

The volume is a model for convenient consultation. The reader can see at a glance what the author's method of treatment of a given religion is, and can omit at pleasure subordinate topics which do not interest him. Even if the book lacked its unusually full and usable index, this arrangement would make it easy to find every item of importance. Another feature which adds value to the volume is a bibliography of some of the best literature upon each religion. In many cases these references indicate not only the sources of further information, but also suggest the chapters or pages that are best worth reading. The key to the approximate pronunciation of foreign words employed is unusually explicit, and the diacritical marks are those employed by the most scholarly writers. These special features, added to the eminence and experience of the several authors, make the volume by far the best and most authoritative compendium of its size in English.